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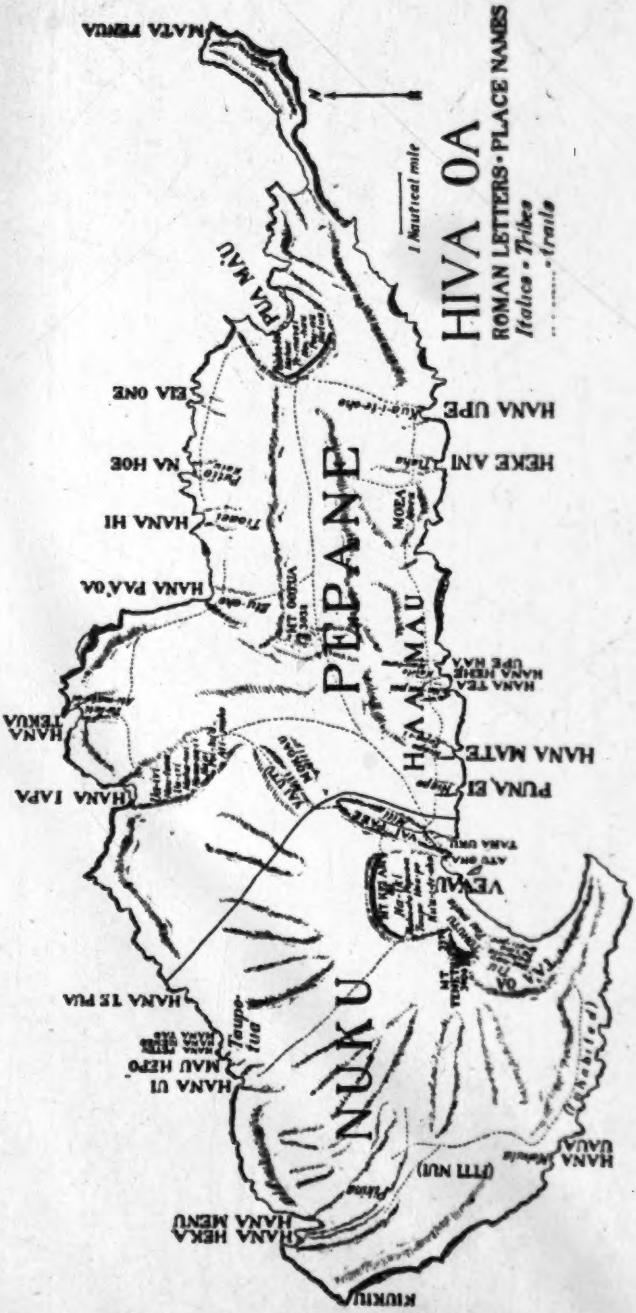

FIGURE 2.—Map of Hiva Oa.

1: Handy E-5 (1920-1921)1923 OX6 Marquesas OX6

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The Pikina were at war with the Na-iki and Taupo-tua, and with the dwellers in the upper section of their valley, which, as we have seen, was probably a Na-iki (Taupo) settlement. Being included in Nuku, the

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FIGURE 3.—Map of Tahu Ata.

Pikina would, however, have fought with the Tiu and the Na-iki against Pepane. In the story of Kae there is a record of just such an alliance.

The Miti were on good terms with the Na-iki, but were so fearful of the Ha'a Mau people that they never came to the sea for fish and salt water at Taha Uku, but went all the way over to Hana Iapa, where the people were friendly. It seems probable that the Miti were related to, or a branch of the Ua-ivi, who had pushed over into Vai Utu and Vai Paee from Hana Iapa.

1: Handy E-5 (1920-1921)1923 OX6 Marquesas OX6

The inhabitants of the Ha'a Mau region were allied with the Ua-ivi and Etu-oho and the people of Mo'ea against the Na-iki. The people of Mo'ea and Ha'a Mau were allied with the Pa'aha-tai.

FIGURE 4.—Map of Fatu Hiva.

The Pa'aha-tai were the enemies of the Na-iki, and, as such, were allied in one great war with all the northeast coast of Hiva Oa as far as Hana Iapa, against the Na-iki. Another war is recorded, however, between the Pa'aha-tai in alliance with the Ku'a-i-te-oho of Hana Upe against these

1: Handy E-5 (1920-1921)1923 OX6 Marquesas OXb

through conquest in war occurred here. Haka Moui is known as the valley of chiefs. The largest and richest valley on Ua Pou, it is said never to have been defeated in war. In other words, its chiefs were never overthrown. About 1860, before European influence was really felt in Ua Pou, Te-iki-tai-uao, chief of the Ati Papa tribe of Haka Moui, secured control

FIGURE 5.—Map of Ua Huka.

of the whole island by allying himself with all the tribes of the east coast and defeating in war all those of the west coast. (See fig. 6.)

NUKU HIVA (MARCHAND OR MADISON ISLAND)

These two sections of Nuku Hiva were bitter enemies as were Nuku and Pepane on Hiva Oa. The map of Nuku Hiva (see fig. 7) shows the division of the land and the tribes that belong to each division. The Te-i'i, allied with the Hapa'a, were enemies of the Tai-pi, particularly of those living in Tai-pi Vai valley. In the event of a war with the Tai-pi Vai people the Tai-oa were allied with the Te-i'i, but at other times the Te-i'i and Tai-oa fought each other. The Na-iki were allied with the Tai-oa against the Te-i'i (14, pp. 86-7) but in a war with the Tai-pi, all three were allies. The Ati-toka were allied with the Na-iki and with the Ha'amotua against the Tai-pi of Hatiheu; but the Ati-toka are known to have had a furious war with the Na-iki of Pua. Constituting the eastern division as they did, all the Tai-pi were allied against all the tribes of the

1: Handy E-5 (1920-1921)1923 OX6 Marquesas OX6

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Te-i'i division. At times the Tai-pi ava-angi fought with the Tai-pi-vai. The bays of Anaho and Ha'a Tuatua were dependencies of the great valley of Hatiheu. (See fig. 7.)

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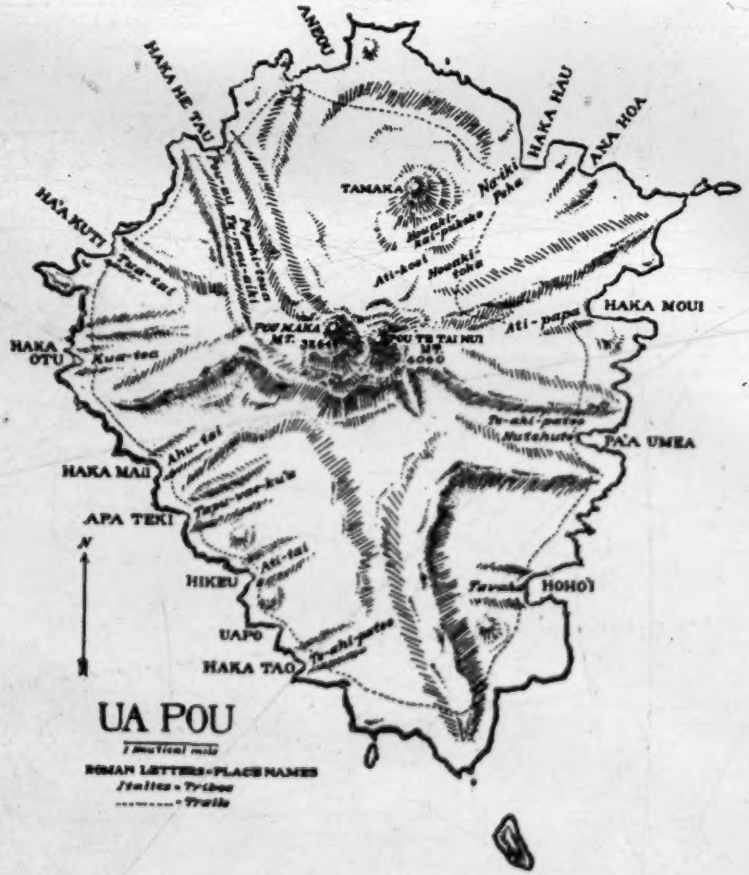

FIGURE 6.—Map of Ua Pou.

There is a general belief nowadays that at the time of early European contact, a chief who had some authority over all the tribes of the island was king of Nuku Hiva. That this was not so when Porter visited the island in 1813 is proved by his account of his attempts to persuade the people of Taio-hae and Tai-pi Vai to organize under one authority for the

1: Handy E-5 (1920-1921)1923 OX6 Marquesas OX6

sake of peace (24, pp. 103 ff). Inquiry convinced me that, prior to European contact, there had never been any approach to a dominance of Nuku Hiva by any one chief. Stewart gives interesting evidence as to the fruits of Porter's advice and the origin of the belief which still persists in the French mind that there was such a thing as a royal family of

FIGURE 7.—Map of Nuku Hiva.

Nuku Hiva. There were hereditary chiefs, families in the different valleys, but none that had historic right to the title "king," or "queen" of Nuku Hiva. Stewart says (26, pp. 279-80):

> It appears that after the subduction of the Taipiis by Commodore Porter in 1814, Keatanui, at the time chief of the Teiis at Taiohae, became virtually and avowedly the king of the whole of Nukuhiva, and was succeeded at his death in this honor by Moana his son, the father of the present Prince Moana. All the tribes, including the Taipiis, partially at least acknowledge the boy, whose maternal grandmother is a chief woman of that tribe, still living at their principal valley, as the rightful prince of the whole; and Capt. Finch strongly recommended to them after a reconciliation should take place, to convene a general council, at which he should formally be proclaimed the king of the island, and they all pledged themselves equally to honor and defend him.